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as with the feast there is connected a cattle-fair and the sale of superior metal vessels and idols; *Baitur* in Malabar to which in January chiefly the people of Beppunád and Yedenalknád proceed, they also send rice to the temple; *Payavur* also in Malabar, and especially supported and in February visited by the Katiednád-Coorgs, who send from one to ten buttics of rice per house; *Nanchanagódu* in Mysore which comes off in December.

f. Dévastánas, Mattas and Musjids.

The Coorg Dévastánas or Pagodas are mostly of an insignificant character; none is distinguished for great antiquity or structural beauty; most of them are but rude village shrines of mud walls and thatched roofs within a gloomy grove and not calling for any particular description. A passing notice may be, perhaps, bestowed on the *Omkarésvara-dévastána*[1] at Mercara, which stands in a hollow just below the Superintendent's Court and is built in the same style as the Rajahs' tombs, but with a small tank in the temple yard. From the centre of the tank a pretty little pavilion rises, which is connected with the land by a balustrated passage. The priests or pújáries of these places are chiefly Tulu, Havige and Karnátaka-Brahmins; the former are divided into 3 branches: the Kótu, Kandávara, and Shivalli-Brahmins, which latter are the most numerous in Coorg. The Havige-Brahmins are Smártaru, residing near Honore in North Canara whose native tongue is Canarese. They worship both Vishnu and Siva, and the marks on their foreheads are put horizontally. The Karnátaka-Brahmins are immigrants from Mysore.

There are altogether 863 pagodas or temples in Coorg and 57 Mattas or Jangams, of the total of which places 549 share a Government contribution of 13,800 Rupees annually in cash and 9,474 Rupees worth of remitted assessment from endowed landed property; 372 places only are maintained by

[1] [Errata: This should read "Onkarésvara-dévastána". See corrigenda, Cat. 116, p. 473 -- Analyst]

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778 659 private contributions. The lion's share of this large Government grant falls to the Mercara-Omkarésvara temple with Rupees 4,850, to the Bhágiamandala-dévastána with Rupees 3,956; to the Tale-Kávéri pagoda with Rupees 2,320 and to the Rajahs' tombs with Rupees 2,000 per annum—a total of Rupees 13,126! When the people once see the folly of their superstitious idolatry, what an amount of spiritual good for themselves and their children they may effect with these large sums, should Government continue its liberality!

778 795 The *Mattas* or *Jangams* are religious institutions, originated and endowed by the Coorg Rajahs, who were themselves Lingaites. They are now evidently of greater importance to the Siváchára-priests, who derive an easy living from the rich endowments, than of any practical use for the Coorg people, amongst whom this sect, in spite of its royal patronage, never struck any root. The Siváchárics are easily recognised by the silver capsule, enclosing the Linga, which they wear suspended round their necks. The 57 Mattas hold as endowments 31,457 batties of land, representing an annual revenue of 3,360 Rupees due to Government, if the land were held by ryots. [659] Government, therefore, contributes not only that amount of revenue, but also the actual produce of the fields less the working expenditure.

The most richly endowed Mattas are the following:—

Bassava-hally	Matta	in Yedavanád	with 4,105	batties of land,
Abbi	do.	do.	do. 4,005	do.
Madapur	do.	Gadinád	do. 2,643½	do.
Siddapur	do.	Horurnurocklenád	2,372½	do.
Thanady	do.	Amatnád	with 1,485	do.
Chadadarally	do.	Horurnurocklenád	1,430	do.
Cheppada Katte	do.	Yedenálknád	with 1,188½	do.
Thorenur	do.	Gadinád	do. 1,100	do.
their endowments amounting to			18,330	batties of land.

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795 They seem
to have been of a rude character like the priests of ancient
174 Britain and Germany, untractable and disinclined to adopt
793 foreign culture. But the subtilty of the Brahmins gradually
[779] instilled into their minds some priestly notions which made them aspire after superior sanctity by adopting the sacred cord and a brahminical diet. It is said, that Timmappeyah, a Havige-Brahmin, and brother-in-law of the late Rajah, who died in 1868, as Karnika or Treasurer, gained such an influence over the Amma-Codagas, that many of them resolved upon laying aside the Coorg costume and imitating the Brahmins in dress and diet. There are even men amongst the Coorgs who under brahminical influence strive after some sort of sanctity by abstaining from the use of liquors and meat diet and by advancing brahminical interests. Brahmi-
793 nism in Coorg, which found no favour with the Rajahs, ap-
779 pears to be in the ascendency under the liberal patronage of
177 the British Government. If it were not for the rich stipends,
[648] drawn from Government by the brahminical institutions in
[659] Mercara and Táwunád, their present existence would be more than doubtful. Left to the support of the Coorgs alone, they would long ago have succumbed to starvation, for the essential Coorg customs and religious practices can have little in common with Brahminism. There are old Coorgs who never once went to the Tale-Kávéri játre or had Brahmins perform any ceremony for them in their houses. All their lifetime they could do very well without them. Now the Brahmins find their staunchest supporters chiefly in Kiggatnád taluq and generally amongst the middle-aged Coorgs, and amongst such families whose reception by and assimilation with the Coorg-clan dates back to but recent generations. With them Brahmins are in requisition on many occasions. At the birth
[844] of a Coorg child, they ceremoniously purify the defiled house
[783] by sprinkling holy water within and without, for which they receive a gift in rice. At the Coorg wedding the Pújári of

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563 795 accordingly sent one to Coorg named Francesco Pacheco, who endeavours to take forcible possession of the Church there."

Now the Roman Catholic establishments in Coorg are under the spiritual charge of the Bishop at Bangalore, the See at Mangalore having declined about ten years ago to send Priests to so unhealthy a locality as Vírájpet.

[159] In 1835 a grant of Rs. 1500 was sanctioned by Government for the restoration of the delapidated church at Vírájpet and in 1866 a new grant of Rs. 2,500 for rebuilding the same edifice, which after completion is said to have cost Rs. 15,000 (vide p. 375). The Priest's dwelling and the schoolhouses for boys and girls are on the same premises. The streets of the Christian quarter look clean and tidy and the houses like those of the better class of other natives in the [162] place are substantial and comfortable. The number of Roman Catholic Christians in Vírájpet amounts to 313, and there may [165] be as many more in the neighbourhood. The mortality amongst those in the town has of late years been very considerable.

As stated by Mr. Kerr, the late Superintendent of Coorg and himself a Roman Catholic, "the Christian colony at Vírájpet is not a mission-establishment in the ordinary acceptation of the term," and no Coorg and hardly any other caste people of Coorg have ever joined it. The Christians, away from their pastor's eye, seem to be more influenced by the surrounding heathenish superstition, than to exercise any renovating influence by their Christian life and testimony upon the heathen; but socially as well as morally they appear now to be in a better condition than they were, when Lieut. Connor saw them in 1817 and drew a picture of the colony in the following sketch:—

"The Christians here are under the Church of Bombay, a small chapel has been built and its services are performed by an ecclesiastic from that place; the condition of his flock, however, is far from flourishing, the greater portion of them are employed in the manufacture of arrack from rice, an